CROSS ROADS

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Cross Roads

A MAGAZINE OF

Town and Country Life

The Official Organ of the Rural Workers Fellowship
Editor: Charles Granville Hamilton, Ph.D., D.D.
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President's Message

Dear Members in Fellowship,

This is my last "message" to you as your president, for with the November issue you will have someone else in that office following the annual meeting in September.

Such a group as the Rural Workers' Fellowship is not too easy to know in that such great distances separate most of us, and by the time a new officer discovers what his job is, it is usually time to retire! However, I have been most fortunate in my terms in that I have been surrounded by men and women who worked hard and intelligently in R.W.F. and have given me wonderful assistance in every way. I am grateful to them and am sure that they will give similar help to the new President and Officers.

Changes have been made in Episcopal Church organizational structure such that it may conceivably affect the R.W.F. structure, for the Division of Town and Country has been not only a factor for guidance, but also of tremendous practical help to our Fellowship! The line of thinking which brought about such changes is good and reasonable and no doubt such thinking will come into R.W.F. and greatly influence our membership, if it has not already done so!

It looks as though an era has come and gone in rural church work in the United States and that upon the foundation so well laid by Cliff Samuelson, Bishop Horstick, Bill Davidson, Bishop Foote, Dargan Butt and many other leaders, a wonderful building will be erected. In Canada the situation is somewhat different, both temperamentally and factually, but the great work done by the few in the last 20 years is paying off in a most gratifying sense and the future looks wonderfully exciting up here!

The "new" line of thought must not hide from our view the fundamental concepts of rural church work, however, for they are still with us and probably will ever be so. Divisions and departments and committees may cease and new ones be born, magazines may change format and names, some of us grow old and young ones take our places, but let it be clearly understood that the Church has a job to do amongst people in small communities, "to the few, the isolated and the scattered" our work will continue to be done for a long, long time.

Different techniques, new concepts and approaches for Town and Country work will come forward; some priests in small industrial towns will still protest that our Fellowship is not for them in that they are not "rural" and some of the hierarchy will maintain that rural "work" is finished because the rural clergy now have as good a living as the urban ones — and so on — but there will continue to be a real need for consecrated workers amongst the small groups and communities and to that end the Rural Workers' Fellowship is committed and, I hope and trust, will continue to be committed.

May God bless all of you with His more abundant life!

John Peacock, President, Rural Workers' Fellowship

Some Thoughts Regarding The Problem of TENURE

Rev. James Ethan Allen

THE MISSION of the Church is to carry the Gospel to the people. Where there are people there is need for redemption and the Mission of the Church. The people may be few or many: the need is the same, basically.

The Church is one, and the Church's Mission is one. However, there have been divisions of the field from time immemorial. "Foreign Missions" are as old as St. Paul. By whatever term the activity is indicated, there is a deep and abiding conviction that what we have received as our Christian heritage must be shared by all mankind. Domestically there have been, and are, cleavages. From time to time we are stirred by the claims of a special ministry to the American campus, institutional work of many kinds, chaplaincies to the armed forces, special approaches to the work of the inner core cities. There is one Mission and there is one ministry. However, the circumstances under which people live: economic, social, racial and other factors, require special understanding and treatment. The situation in a large city where there are several thriving parishes, making possible combined impact and cooperation, together with the ministry of various Church institutions, is one thing. The situation in a village of 4,500 with one church, and that a small one, with no near neighbors, no opportunity for impact or cooperation, is another. On this basis alone, and there are other factors of importance, it does seem that the Church in the town and countr areas does comprise a distinct cat gory and, in consequence, requir special aptitudes, understanding an training. This paper is an effort t point up some of the difficulti which have been faced, and are b ing faced, in this area of th Church's Mission, in the hope th it may contribute somewhat towar the improvement of the same.

Granted there is a special cat gory, is there any great magnitu to the problem? The members St. Chad's, Centerville, would not aware of any magnitude. They ha been getting along, from priest priest, with lengthy gaps in betwee for nearly a century. Living in is lation and with the proximity their own problem, they cannot aware of magnitude. The Chur herself is sizeable, distributed amo some seven thousand congregatio each with its own problems and o portunities. Each person is more less aware of his own parochial si ation and, for the most part, that it. He is not stimulated to real that there are problems beyond own; countless numbers of th small, "struggling missions," i lated, with no apparent plan, p pose or strategy.

On the other hand, the Church a whole has gained a reputation being a "big city" Church. With intending the slightest criticism, is true that we have created for o selves this impression or "repu tion." In consequence, a pattern urban "bigness" and completer has come to overlay the en Church.

Town and Country Churc

It should have come to all a tremendous revelation, theref when "Dad" Dennis, a few y

go, released some notable statistics. Ie found, in 1951, that there were o less than 1,694 congregations in illages and cities with population rom 2,500 to ten thousand, which mounted to 23.8% of all Episcopal hurches at the time. In addition, e found that there were no less nan 2,451 congregations in areas nder 2,500 population, or 34.5% f all Episcopal churches in the .S.A. Combining these two figres he found that there were at that me at least 4,145 congregations in reas under ten thousand population nd only 2,963 congregations in all ties over 10,000 population. Thus 8.3% of all of our churches were n the town and country category, nd only 41.7% otherwise. These re impressive figures. And they are onvincing of the fact that, our tra-itional reputation to the contrary otwithstanding, the Episcopal hurch in the U.S.A. is to a consid-able degree a town and country hurch.

What of tomorrow? That is any ne's guess, sociologically. Yet there e trends. Metropolitan centers nd strip cities are developing apace, n the one hand. On the other, the gricultural areas are being steadily duced as to population. Yet, the inistrations of the Church are a ntinuing need in this area. In be-veen, in consequence of the de-lopment of communications and nsportation, the de-centralization industry, and the consequent in-ease of services in such areas, small wns and cities are experiencing re-arkable growth. It is not the pur-se of this study to enquire into e number of civic units where we ve no work. It does seem neces-y to point out, however, that there a continuing and perhaps expand-g need for the ministrations of the urch in small places. There should be, therefore, no de-emphasis of the work in this field.

Having indicated that there is a magnitude to the town and country work of the Church, let us turn to what many consider the basic problem which still confronts the Church in this area - clerical turnover. It would be helpful here were it possible to know how many priests are engaged in town and country work. The number would be considerably less than the total number of congregations they serve since many priests serve from two to seven posts. Whatever the number may be it is important with reference to all such priests, and the fact that they (together with many Lay Readers) have the direct responsibility for the welfare of 58.3% of all of our congregations. Not only is the total number of clergy in this field inadequate, the average brief tenure of the clergy is a factor of tremendous importance. "Dad" Dennis, in a recent summary of clerical changes in the Fifth Province, from Jan. 1, 1950, to Jan. 1, 1958, indicated that in 11 of the Dioceses about 70% of the parochial clergy had moved during that period. That amounts to almost nine per cent per annum! He further points out that 101 congregations disappeared between 1938 and 1958; a majority of them during the period 1950-58. An interesting and disturbing correlation.

Key to Turnover

What are the factors in clerical turnover? I venture to suggest a number, and some suggestions towards possible remedy.

First: The very fact that we are reputed to be a "large city" Church, and seem content with the appelation. This would certainly tend to obscure the work of the Church in the smaller places, and render it un-

important in our eyes and the eyes of others. If the Church is content with this, we dare not condemn the clergy who also think thus, and set their courses accordingly.

Second: There is the "large city" overlay. A considerable number of the clergy are reared in affluent and large parishes, and are conditioned thus. Their seminary experiences augment this conditioning. This is the way it ought to be everywhere, it is thought. There is consequent impatience and discouragement when small town standards do not and could not measure up.

Third: In a situation such as this, with success centered in metropolitan pulpits, there must be lack of interest and consequent neglect on the part of Church people, as a whole. Thus the support which the small places urgently need is not forthcoming. Stipends, car allowances, living conditions are sub-level. When small town congregations become convinced that they are unimportant it is not unusual to find living conditions for the clergy well below the average of the congregation. In consequence of the above factors, there often develops what appears to be a selfish desire on the part of the priest to improve the situation, and the congregation to protect its standards; while the problem is really that of the entire Church, dramatized in innumerable places by developing disharmony between priest and people, built on years of thinking "we're small, we don't count."

Fourth: To what degree and in what ways do the seminaries prepare their students to face the situations which many, if not most, of them will inevitably face in the small church field? What is the unconscious influence of the seminary? Is the seminary pointing its training the direction of 58.3% of the co gregations of the Church? In wh ways are the departments of pasto theology, liturgics, homiletics a Christian education seeking to re der a service to the small congreg tion?

Fifth: The Canon on Missio and Mission Clergy in some dioces is a potential pitfall. The Canon te him that he is "Priest in Charg which statement is so often tak literally. Unfortunate circumstanc can arise between priest and cong gation, and then involve the Bisho

Sixth: While the factor of iso tion is not as acute in the Fifth other Provinces, yet it is a fact which should require attention. T fact is truer for the wives than the clergy. Diocesan gatherings a Deanery events do help; but th seem to lack in the kind and deg of fellowship which could be a f tor in keeping people where th ought to be.

Seventh: It has already been sumed that many of the clergy w reared in cities of size, and have be accustomed to "city living." Movi to a small community can be a ma emotional experience. A very ferent way of life is experienced, not understood. The various fact of small town life, not being und stood, lead to criticism and apat tending to shorten one's stay parish A, and to run into a mod cation of the same in parish B.

Smallness Irksome

Eighth: Not only the small t but the small church proves irkso The ambitious priest finds it di cult to adjust the aims of the pe trian congregation to his own. the congregation, after several periences of the same kind, beco

solute. Should the priest, in one ıy or another, win over the con-egation and become "successful," will be picked up for something rger, and they know it!

Ninth: The Rural Deanery or the ɔnvocation system is traditional d serves important and vital ends relating the diocesan program to e people. It is questioned as to ıether this is using program means the utmost.

Tenth: All parish priests are gen-al practitioners, though most of em have special talents and abili-s. So often, those special talents e brought to bear on the local ene, more or less appreciated and fective but which could, under oper conditions, have a much der sphere of influence, thus en-uraging the priest to remain with s small congregation(s). Other-se, he is in time discovered and ɔved from the small time to the g time. Discouragements, limited here of influence are augmented allurements.

Findings

1. The importance, if not strategic cessity, of the small Church field eds stressing and "selling" at ev-level, and constantly, to bring out a new attitude and conviction the part of the members;

2. There ought to be some sort of proach to the heads of the semi-ries by the Church to: *a*) bring ɔut a changed attitude (where and necessary) with regard to (1) ɔve; *b*) to study the curriculum in ation to the needs of small ırches and their ministry; *c*) seek portunity for Diocese(s) to pre-t policy, strategy, etc., to both ulty and student body; *d*) seek develop service training programs the T/C field;

3. Study the special needs of the newly ordained, with a view to a program of counsel or supervision during the first two post-seminary years; possibly within some sort of group ministry;

4. Consider the relationship of the clergy to their Bishops, and to the congregations, with a view to spelling out the meaning and obligations of the term "Priest in charge," especially in relation to such matters as liturgical, fabric and furnishing, educational and policy changes;

5. For the benefit of all new personnel, whether newly ordained or coming from another diocese, seek to establish, with the aid of available educational resources, a thorough understanding of the various factors in small town and rural living;

6. Seek to establish as a norm a tenure of five years;

7. Use the present Convocation system as a means, in addition to its present program, of developing initiative on the local level and based on local needs;

8. Having in mind the isolationism of a small place, the defeatest attitude, the isolation of the clergy and wives, the need of direction on the part of many clergy and especially the newly ordained, the special talents of the clergy, seek to improve the local field through the establishment of some sort of group ministry, on a continuing basis, gradually involving select lay people in the program of cooperation and enrichment of program; and finally to endeavor to bring an end to congregational attitudes which are "traditional," through mutual help and cooperation, and group impact.

The above is based on the one problem of tenure, with its many in-

volvements, and would thus seem to be a matter of diocesan consideration. However, it could possibly prove beneficial for groups of dioceses, or even the Province, to undertake a cooperative study. As to the role of the seminaries, barring an approach to all of them from and by the National Council, the next best would be an approach on Provincial or regional basis, ev though the seminaries are not Pr vincial nor regional, except by virt of their location.

(The author welcomes correspon ence in Crossroads or personally this subject.)

Canadian delegates and Episcopal Church leaders attending the National Bienn Episcopal Conference on the Church in Town and Country, Roanridge, Misso April 25-28, 1961.

Left to right: Adrian Greenwood, Edmonton; R. S. Wood, Saskatchewan; Rich Fleming, Ontario; John Stokes (back row), Caledonia; Howard Shurvin, Qu'Appe John Owen, Saskatoon; Robert Foster, Niagara; Clifford Samuelson, National Co cil; Desmond Holt, Kootenay; Louis White, Nova Scotia; Bishop Horstick, Eau Cla John Peacock, Montreal; William White, Montreal; Thomas W. Crowther, Freder ton; E. Palfrey (back row), Toronto; Derek Salter, Kootenay; Bishop Corrigan, N tional Council; Charles Noble, Algoma; Bishop Rose, Southern Virginia.

— oOo —

A friend told Paul Galloway after he was elected Methodist bishop last year tha a bishop he would never miss a meal again, never preach a poor sermon again, and n have the truth told to him again.

—oOo—

Farm real estate values are down $600 million from a year ago. — Representa Wright Patman, Texas.

—oOo—

Only ten states now have more rural population than urban: Alaska, Arkansas, Id Kentucky, North Carolina, North Dakota, South Carolina, South Dakota, Vermont, W Virginia. Over three-fourths urban are California, Rhode Island, New York, Massachus Illinois, Connecticut, Hawaii, Texas.

DIVISION DOINGS

by the
Staff of the Division of Town and Country
The National Council

National Advisory Committee on Town and Country Work

On April 24-25 at Roanridge, under chairmanship of Bishop Walters, this important and representative committee held its annual meeting with sixteen members present: Rt. Rev. Sumner Walters, San Joaquin; Ven. Charles Rehkopf, Missouri; Rev. Philip Steinmetz, Massachusetts; Rev. Herman Page, Northern Michigan; Rev. H. Bruce Connell, Eau Claire; Rev. John Hay, Montana; Ven. Thomas Carson, Dallas; Rev. Charles Conder, Los Angeles; Mr. Samuel Guard, Kentucky; Ven. Walter McNeil, Olympia; Rt. Rev. David Rose, Southern Virginia; Rev. William Lumpkin, Upper South Carolina; Ven. Thomas McElligott, North Dakota; Rt. Rev. Arnold Lewis, Western Kansas; Rev. Hobart Heistand, New Hampshire.

In addition to hearing staff reports, proposals for program and remarks by Bishop Corrigan, Home Department Director, the Committee discussed the place of town and country since the Home Department reorganization which discontinues the Division of Town and Country as a separate division. It recommended the continuance of an advisory committee, especially in the light of these circumstances; reaffirmed that in spite of Roanridge Farm being rented and no longer devoted to teaching methods of farming, it should still be operated according to sound farming methods and Christian ethical and moral principles; and resolved that the Student Summer Field Training Program be continued and expanded for both supervisors and students, and that its constructive values be made available to the whole Church.

New Publications and Articles of Interest

Three new publications available from the National Council are now being distributed: (1) *Summer Student Field Training*—a brochure describing and promoting the program; (2) *Roanridge—The Story of a Prayer*—a pamphlet telling the Roanridge story in a new way, and bringing it completely up-to-date; (3) *The Theology of the Parish Boundary*—a booklet consisting of an excellent lecture on the subject by the Dean of Trinity College, Toronto.

In addition, there is now available a reprint of the 1959 *Crossroads* article by Rev. Dargan Butt, "Town and Country Work in the Episcopal Church—as seen from the perspective of thirty years," along with a reprint of a 1949 article in *Town and Country Church* on "The Life of John Frederick Oberlin." These may be obtained (single copies without cost) from the Home Department—Town and Country.

Meetings, Past and Present

Elsewhere in this issue, there are "quotable quotes" and pictures from the National Biennial Conference on the Church in Town and Country, held at Roanridge, April 25-28. Findings are not yet available, but it was a wonderful conference, exceptionally well attended. A group of Episcopal

Above: National Advisory Committee on Town and Country Work meeting at Roanridge, April 24-25, 1961. Left to right (front row): Bishop Rose, Clifford Samuelson, Charles Conder, William Davidson, and W. Francis Allison. Left to right (standing): Bishop Lewis, John Hay, Charles Rehkopf, Hobart Heistand, Samuel Guard, Herman Page, Thomas McElligott, William Lumpkin, Thomas Carson, Wesley Frensdorff, Philip Steinmetz, Walter McNeil, Bishop Walters, H. Bruce Connell, and Bishop Corrigan.

At right: Clifford Samuelson receives "a package" from his friends throughout the U. S., presented by Bishop Horstick in recognition of his 20 years of service on the National Council staff.

Below: Leaders at Province V. Town and Country Seminar, Piqua, Ohio, April 17-19, 1961. Left to right (standing): Allan O'Neil, Piqua, Ohio; Paul Hannaford, Greenville, Ohio; John Carson, Hillsboro, Ohio. Left to right (seated): Herman Page, Houghton, Mich.; John D. McCarty, National Council Division of Research and Survey, Evanston, Ill.; John Williamson, Loveland, Ohio (retired rector of Piqua); and William Davidson, National Council, Home Department, New York.

lergy and others attended a short course at St. Augustine's College, Canterbury, Kent, England, and participated in the life of English rural parishes following the short course. Reports will be forthcoming from them. The summer student field training program for 1961 has been in operation since early June, with over 100 seminarians and women church workers doing field work under supervision of trained supervisors—these are only a few of the recent activities which involve town and country clergy and workers and staff of the Home Department, Town and Country.

Delegates to the National Biennial Episcopal Conference on the Church in Town and Country, Roanridge, Missouri, April 25-26, 1961.

In spite of the concentration of Catholics in the large urban centers, it by no means ifled emphasis from Catholic writers and speakers on the need for the church to connue to call attention to the wholesomeness of rural life for its people.—American Hisrical Review, April 1961.

—oOo—

There are so many conditions in the ministry that tend to make us loveless: stubrnness, obstinate church councils, alcoholics, neurotics, bosses in the church, pettiness, ck of cooperation, choirs.—Rev. R. G. Riechmann, Christianity Today.

—oOo—

I believe in the Holy Catholic Church and sincerely regret that it does not at present cist.—William Temple.

—oOo—

Irish Roman Catholic priests were told that they must stay away from horse and og races, bookmakers, and public places where drinks are served.—Associated Press.

—oOo—

Our fathers have been churchmen, nineteen hundreds year or so,
And to every new proposal they have always answered "No!"

—oOo—

A few years ago the Roman Catholic press reported that there was not one bishop their church in this country whose mother was a college graduate. This short statement has tremendous implications.

—oOo—

Were you in church last Sunday? Our Lord was.

Quotable Quotes

—THE NATIONAL BIENNIAL EPISCOPAL CONFERENCE ON THE CHURCH IN TOWN AND COUNTRY, APRIL 25-28, 1961

DR. ALFRED BARTHOLOMEW:

"*The challenge of the rural church* is a challenge to missionary servic In the usual sense of the word, a missionary does not go to his work in th expectation of a large reward. He does not expect to make a great mar converts and bring them into the church. He expects to be a witness to th love of God which he experiences within himself. In that witnessing, h hopes others may see and understand. While he uses mass communicatio he never expects to win masses. He knows he must win them one by on

"The Church is challenged by the new social setting in which it fin itself. When men lived on small self-sufficient farms where they ate an wore what they grew, we interpreted the stewardship of the land with th simple texts, 'He set man in the garden to dress it and keep it.' 'He ha opened his hand and satisfied the desire of every living thing.' The d tance which now exists between the consumer and the land is great indee There is a long distance from wheat to frozen pies which need only to popped into the oven a few minutes before serving. There is a long d tance between the price paid to the farmer and the price the consumer pa *The long distance between producer and consumer* makes the righteousn built on the old system exceedingly difficult to maintain. There is no ne to turn back the hands of time to the old drudgery of work. While t Puritan ethic made of work a virtue, we see little that is virtuous in t sweatshops caricatured by Charles Dickens. It is more difficult, I kno but it is far more to the point to determine what the Christian ethic has say to the situation today.

"The lostness of some of the persons of the present generation is not b cause the church is not powerful. It is because we have not helped them know what is available. 'If you had known who it is that asks a drink you, you would have asked of him and he would have given you livi water.' This is the dilemma of the church and the world. The challen to the church in town and country is to unleash the power we have, not the old wine skins of the law, but in the new wine of the good news the gospel."

DR. HENRY MCCANNA:

"The great redemptive message of salvation through Jesus Christ is being proclaimed and demonstrated throughout rural America, and mo and more means to accomplish this witness are now available and are bei used by rural pastors and churches. But all is not well, as we have in cated, there is much more planning needed in Town and Country churc that the future can be better anticipated. Dark clouds and a rainbo Churches in town and country are faced with serious problems that dema adjustment and planning and coordination. I am convinced the new urb community, combining the best of the city and the country, will prev

hat the new awareness of regional interdependence is more Christian than he old pagan isolationism. Today Christianity is being sorely tested both nternally and externally, and most of the world's problems remain rural n nature."

)R. E. E. PETERSON:

"Farmers have mechanized, irrigated, fertilized, sprayed, hybridized, hor-ionized, immunized and tranquilized their crops and livestock in an effort o reduce unit costs of production and increase volume of business and heir net income. Many families have left agriculture to seek other jobs hen the nation enjoyed full employment. Farm population is now about 5.5 million, less than 9 per cent of the total population. The number of arms is the lowest (3.7 million) since 1870. More farm people are now olding off-farm jobs to supplement income from farming, and, they pro-ide the one-third of the per capita income farm people now get from non-arm sources. Farmers have organized into cooperatives, commodity groups, nd general farm organizations to try to increase their economic and politi-al bargaining power.

"We can be extremely grateful that we are fortunate enough to be wor-ied over too much farm production rather than too little food. American griculture will continue to make vital contributions to our national security nd to the economic development of this and other nations. The popula-on of the world is growing at a rapid rate. Increasing food production s an absolute necessity if serious economic and political disturbances are o be avoided in the international scene—disturbances which would inevita-ly involve this country. Short-run domestic problems should not be al-wed to jeopardize the future of agriculture and of the national and world conomies. The solution is through facilitating needed adjustments, rather han by declaring a moratorium on agricultural progress. How these ad-ustments can be made with a minimum of economic disturbance and of uman hardship is a challenge to research workers, to educators, to farmers nd their organizations, to all public officials, to businessmen dealing with armers in buying and selling, and to citizens everywhere."

ROFESSOR WILLIAM BAKER:

"Those who work with communities must know more about them. In 20 ears there has been little improvement in the social education of either rofessional or voluntary leaders in small communities. Only disciplined inds ask significant questions. There must be a real concern for putting eople at the center. You can't standardize what ought to happen; those ho do so are not sensitive to the group process."

EV. WILLIAM DAVIDSON:

"We need to break out of the stereotype of the old limited capacity we ave had with regard to our image of Town and Country work and workers. Vhile we want to remain steadfastly concerned with the Church in the nall community, its problems and opportunities, we will hold this con-ern in proper balance with the total mission of the Church; and while we emain aware that a large interest in Town and Country work will always e rural agriculture, we will not fail to broaden our definition to include ll types of small communities."

—oOo—

lease send in your answers to the magazine questionaire in the May issue.

What do RWF Members Hope For From General Convention?

"More concern for Town and Country ministry."

"Direct confrontation of the problem of suburbia — perhaps by creation of a special agency to deal therewith."

"This is the time for tremendous overseas advance. This can be the missionary convention of the century. We have opportunities all over the globe, and official reports at Detroit will make clear how little we are doing. The missionary imperative is our effectual answer to Communism."

"Is the Episcopal Church willing to support a real program of education with colleges and seminaries which are the concern of the whole church? Or are we willing to let others educate our children, and even many of our clergy?"

"Seminaries should be in the national budget for a major amount."

"Our New Frontier is in suburbia and depressed areas, in campus and union hall, in India and West Africa. I believe that this convention will rise to meet its challenge and to send us forth on errands of grace and compassion."

"Liturgical reform is so clearly needed and there has been so much work done on the subject, that our patterns of obsolete Victorianism must be replaced. It is 40 years since we revised timidly our prayerbook, and our hymnal is over 20 years old. Our generation is not the same as 1920 or 1930, and we must speak to our generation. Almost any priest or layman could note improvements which would not change our basic faith but would make it more clear."

"I do not suppose that it woul be realistic to hope that the Detroi Convention could indorse a Chris tian Agricultural Policy, but it doe seem that such a declaration is lon overdue. With decreasing farmer increasing surpluses, and hungry bi lions, is there no Christian statemer of policy and detail we could give?

"Do farmers ever go to Gener Convention? If so, what does it d that relates to them?"

"In my earliest ministry ou Church came out for unity with oth er Christian bodies. In 40 years w have gotten exactly nowhere. Ther must be some bodies close enough t us that we could work out a unio which would not sacrifice aught th is vital. A divided church is weak than it was 40 years ago. Are w again going to be too little and to late? There are bodies which hav much in common with us which wi soon probably become part of oth new groupings. Do we really wa unity, or only absorption of others

"I am sure that Christian Race R lations will be an imperative in Ge eral Convention and I trust that will not consist of weasel words an pious platitudes. In this as in a other area the church is on tri There is only one Christian at tude."

"Some of us hope that the Detro Convention will decide for once n to issue some pronouncements how to solve problems in the de South with which some of the pr nouncers seem to be slightly unf miliar, to put it mildly. Do they wa to drive laity out of the church?"

"Canadians wonder if more cooperation between our churches is not probable in the near future? Recent developments in Canada make this more possible, and certainly no two Anglican Communions have more in common. RWF is an excellent example of how we can learn from each other while cooperating."

"Ecumenicity is a hard word and a harder deed. Just how much do we really believe in it? I trust Detroit will be another magnificent example of our ecumenical strength."

"We ought to be able more and more to take over work in former British colonies, with our increasing wealth. I expect Detroit to show that Ecclesia Anglicana, with one of our bishops as world secretary, will be more of a unity than ever."

"Is there any way to make our church more American and less English? Most Americans are not Anglo Saxons. Is this on the agenda?"

"There are dioceses whose discontents show in failure to pay quotas, in speedy changes of clergy and in lay sitdown strikes. Won't the National Church give an opportunity to have democracy in every diocese? We can not have the whole Church suffer because some mistakes have been made in selection of a bishop."

"I have waited for three years to find out if anyone really approved of that report on Alcohol made in Miami which made all the headlines, but I have run into no priest or layman who was suited with it."

"TV and radio bring the news and religion to millions, and we barely spend enough to keep our programs alive. Do we want to reach the people or don't we? What makes us think we can reach them without money? The National Council has done wonders in tv and radio with close to nothing; why not a million a year for this field of mission? There are many communions doing far more than this, and getting results from their giving."

"Is there no way we can require clergy to have canonical training? And to give a fuller training to those who come to us from other groups? There are parishes and missions who in a generation have never had a priest trained in one of our schools of theology. And why can't we raise our own clergy?"

"It seems clear that one of the major impacts of Detroit will be in a reinvigorated provincial system. It is clear, e.g., that New England, Sewanee, and the Midwest have a core of common concern which could be expanded. The time is past to set up provinces as we have done, by the 1918 U. S. Army Corps Districts. The Province could do much that is now undone."

"If this is to be a convention of evangelism, it must stress Bible reading. How many of our clergy read the Bible — and how many of our laity? Are we teaching it? We use to call ourselves a Church of the Bible. Have we lost that?"

"We can cooperate with other churches with whom we can not at present consider union. There are large areas for this, without compromise."

"I hope that we will move into 1961 by deciding to have an annual General Convention, instead of trying to figure out three years ahead of time, and sometimes getting three years behind."

"It is no worse to gas a man than to bomb him, but are there no limits to how we kill? I am no pacifist, but can the church accept nuclear destruction?"

"In the diocese of Chicago only 12,000 of our 60,000 communicants live in the city. This suggests that we need a completely new strategy, including town and country, but something far beyond it, and including also areas which are neither but which are adjacent and definitely not downtown urban. Since this situation exists in many other dioceses, the Detroit General Convention needs to consider a completely new setup to face this situation for which our present setup is completely unsuited."

"Eight Lutheran bodies have produced a common hymnal, as a step toward understanding and possible unity. Isn't it time for us to start on such an experiment with some like-minded communions?"

"Are we ignorant or just unconcerned? Why don't we grow more? Why can't we produce enough leaders? Is our distinctiveness obsolete? The American Baptist Convention was realistic enough to have forums on these questions. Maybe we could learn from them."

"Phillips Brooks was never attracted to such gatherings as General Conventions where slow parliamentary procedures often delayed or beclouded major issues and important principles, 'The General Convention isn't good for much; it is dabbling and dawdling about words. Perhaps the best we can expect of it is that it should do no harm and get quietly adjourned by and by. The first need is larger liberty. There is more in the church than gets out to contact with the world. The Church is better than her utterance; conventionalities and timidities of teaching restrain the truths. There is a deep spontaneous devotion that lacks the chance of corresponding spontaneity of utterance and action.' He found the 1883 General Convention 'weary beyond all description.'" (*Focus on Infinity,* by Raymond Albright.)

My Way is the Only Way

I CAN'T change my ways. My way is the only way, everyone else is wrong. Is that so? Is it the way you feel. Do you run into people who feel that way every day?

Rigidity is a mental disease. Unwillingness to change is a symptom of anxiety, guilt or hate. A patient was in a state hospital for years only because his rigidity took the form of returning exactly by the same way he went—even if it meant waiting all night till a railroad train moved from the ties he had crossed. Rigidity is a mark of weakness, of lack of self-confidence, of inferiority, and sometimes of hardening of the arteries. An Ozarks mountaineer refused to try a banana, adding, "No, I can't satisfy the tastes I got now, so I ain't hankering to take on any new ones."

Those suffering from rigidity insist they have the ony right way in education, government, style, art, creed, hymns, ritual and what have you. If you do not celebrate communion exactly as they do, you are just wrong. If you deviate from their recessive orthodoxy, you are a heretic. If you have a different code of conduct, you are mistaken. If you are higher or lower church you will have to change.

The most conservative ages are childhood and second childhood. Rigidity is part of the process whereby a child gains a grasp on group life. He only drinks from the blue cup; the three bears can not become four at the next telling. Everything must stay the same to assure him security. The prudent conservative was converted in the 13th chapter of Acts; a conservative needs to be converted regularly. A conservative thinks he will die if tomorrow is not just like yesterday, but it won't be, and he won't. There are good qualities concealed in conservatism, but the term usually used for rigidity and inertia, forms of original sin. A fire always worked to start the old mule, but don't try it on your Chevrolet.

The cure is not to discard old rules or old beliefs but to find larger horizons. Times makes ancient good uncouth, and God makes all things new. Every morning is a new day. Be not afraid of the new. Living is adjustment to continual newness. As Israel was told (Lev. 26:10), "Ye shall cast out the old to make way for the new."

THE FABLE OF THE PREACHER

Who Flew His Kite, But Not Because He Wished to Do So

By George Ade

A CERTAIN PREACHER became wise to the fact that he was not making a hit with his congregation. The parishioners did not seem inclined to seek him out after services and tell him he was a pansy. He suspected that they were rapping him on the quiet.

The preacher knew there must be something wrong with his talk. He had been trying to expound in a clear and straightforward manner, omitting foreign quotations, setting up for illustration of his points such historical characters as were familiar to his hearers, putting the stubby old English words ahead of the Latin, and rather flying low along the intellectual plane of the aggregation that chipped in to pay his salary.

But the pew-holders were not tickled. They could understand everything he said, and they began to think he was common.

So he studied the situation and decided that if he wanted to win them and make everybody believe he was a nobby and boss minister he would have to hand out a little guff. He fixed it up good and plenty.

On the following Sunday morning he got up in the lookout and read a text that didn't mean anything, read from either direction, and then he sized up his flock with a dreamy eye and said: "We cannot more adequately voice the poetry and mysticism of our text than in those familiar lines of the great Icelandic poet, Ikon Navojk:

"To hold is not to have—
Under the sacred firmament,
Where chaos sweeps, and vast futurity
Sneers at these puny aspirations —
There is the full reprisal."

When the preacher concluded this extract from the well-known Icelandic poet he paused and looked downward, breathing heavily through his nose, like Camille in the Third Act.

A stout woman in the front row put on her eye-glasses and leaned forward so as not to miss anything. A venerable harness dealer over at the right nodded his head solemnly. He seemed to recognize the quotation. Members of the congregation glanced at one another as if to say: "This is certainly hot stuff!"

The preacher wiped his brow and said he had no doubt that every one within the sound of his voice remembered what Quarolius had said, following the same line of thought. It was Quarolius who disputed the contention of the great Persian theologian Ramtazuk, that the soul in its reaching out after the unknowable was guided by the spiritual genesis of motive rather than by mere impulse of mentality. The preacher didn't know what all this meant, and he didn't care, but you can rest easy that the pew-holders were on in a minute. He talked it off in just the way Cyrano talks when he gets Roxane so dizzy that she nearly falls off the piazza.

The parishioners bit their lower lips and hungered for more first-class language. They had paid their money for tall talk and were prepared to solve any and all styles of delivery. They held on to the cushions and seemed to be having a nice time.

The preacher quoted copiously from the great poet Amebius. He recited 18 lines of Greek and then said: "How true this is!" And not a parishioner batted an eye.

It was Amebius whose immortal lines he recited in order to prove the extreme error of the position assumed, in the controversy by the famous Italian, Polenta.

He had them going, and there wasn't a thing to it. When he would get tired of faking philosophy he would quote from a celebrated poet of Ecuador or Tasmania or some other seaport town. Compared with this verse all of which was of the same school as the Icelandic masterpiece, the most obscure and clouded passage in Robert Browning was like a plate-glass front in a State Street candy store just after the boy gets through using the chamois.

After that he became eloquent, and began to get rid of long Boston words that hadn't been used before that season. He grabbed a rhetorical Roman candle in each hand and you couldn't see him for the sparks.

After which he sunk his voice to a whisper and talked about the birds and the flowers. Then, although there was no cue for him to weep, he shed a few real tears. And there wasn't a dry glove in the church.

After he sat down he could tell by the scared look of the people in front that he had made a ten-strike.

Did they give him the Joyous Palm that day? Sure!

The stout lady could not control her feelings when she told how much the sermon had helped her. The venerable harness dealer said he wished to indorse the able and scholarly criticism of Polenta.

In fact, every one said the sermon was superfine and dandy. The only thing that worried the congregation was the fear that if it wished to retain such a whale it might have to boost his salary.

In the meantime the preacher waited for some one to come and ask about Polenta, Amebius, Ramtazuk, Quarolius and the great Icelandic poet, Navrojk. But no one had the face to step up and confess his ignorance of these celebrities. The pew-holders didn't even admit among themselves that the preacher had run in some new ones. They stood pat, and merely said it was an elegant sermon.

Perceiving that they would stand for anything, the preacher knew what to do after that.

MORAL: Give the people what they think they want.

—oOo—

When President Lincoln was visiting the Army of the Potomac before the battle of Chancellorsville, he was hauled over a very rough road in a wagon drawn by six mules, and at a particularly rough spot the driver burst into a tirade of profanity. "My friend," asked Lincoln, "are you an Episcopalian?" The bewildered driver answered, "No, Mr. President, I am a Methodist." "Well," said Lincoln, "I thought you must be an Episcopalian, you swear just like an Episcopalian member of my cabinet."

PRAYER CYCLE

THE RURAL WORKERS' FELLOWSHIP

September, October, November, 1961

FOR THE RURAL WORKERS' FELLOWSHIP

O Lord of field and flock, of forest and mine, whose children worship Thee as well from the small town and country churches as from the greatest cathedrals across our land; we humbly beseech Thee to behold and bless the members and activities of the Rural Workers' Fellowship of the Episcopal Church. As our common interest binds us together may we be ever mindful of thy loving presence among us; and as we concern ourselves with the ministry to the few, the isolated and the scattered, wilt Thou give us a sense of our oneness with Thee and Thy whole Church. All this we ask in the Name of that great Shepherd of the Sheep, Thy Son, our Saviour, Jesus Christ. Amen.

FOR THOSE WHO SERVE IN TOWN AND COUNTRY AREAS

God, Father of all and lover of all, we beseech thee to bless all those who through Thy Church seek to serve Thee in the rural areas of the world, especially thy servant.

Help him in his efforts to sow the seed of Thy Kingdom, and when the harvest seems meager or far off, confirm Thy promise to him and make him believe that in due season he shall reap abundantly if he faints not; through Jesus Christ, our Lord, Amen.

SEPTEMBER

1.

Mr. Rudolph Van der Hiel, St. George's Rectory, Ardmore, Pennsylvania
Rev. Gardner Van Scoyoc, Christ Episcopal Church, Brandy Station, Virginia

2.

Rev. Canon F. C. Vaughan-Birch, P. O. Box 600, Sidney, British Columbia
Mr. Warren M. Vaughn, 7908 Maple St., Overland Park, Kansas

3.

Rev. Jack T. Viggers, 315 N. Third East, Mountain Home, Idaho
Miss Constance Vulliamy, 820 East St., Parkville, Missouri

4.

Rev. Sydney Waddington, 222 N. High St., Lancaster, Ohio
Miss Helen E. Wagsstaff, 1617 N. Hunter St., Stockton, California

5.

Rev. James O. Walker, Jr., Galloway Mem. Chapel, Elkin, North Carolina
Rt. Rev. Sumner Walters, 1617 N. Hunter Street, Stockton, California

6.

Rev. Richard C. Warder, St. Alban's Rectory, Spooner, Wisconsin
Mr. H. John Webner, Pine Lodge, Bompas, Virginia

7.

Rev. George C. Weiser, Box No. 3, Casanova, Virginia
Rev. Roy O. Welke, Sr., 206 S. Huron St., Cheboygan, Michigan

8.

Rt. Rev. Edward R. Welles, 11994 Wornall Road, Kansas City 14, Missour
Rev. Dabney Wellford, Warsaw, Virginia

9.

Capt. Thomas G. Wheat, 82 Bramback Rd., Scarsdale, New York
Rev. John T. Whiston, 211 Oakland Ave., Capitola, California

10.

Rev. Louis White, Bridgetown, Nova Scotia
Rev. W. J. White, Bedford, Quebec

11.

Miss Anne L. Whiting, 281 Park Avenue South, New York 10, New Yor
Mr. George F. Wiese, Patterson School, Lenoir, North Carolina

12.

Rev. Frederick Wild, Box 207, Martin, South Dakota
Rev. Lester V. Wiley, 1010 Sixth St., Clay Center, Kansas

13.

Rev. C. F. Wilkins, Box 102, Olds, Alberta
Rt. Rev. F. H. Wilkinson, MA., D.D., 135 Adelaide St. East, Toronto, 1, Ontario

14.

Rev. J. Philson Williamson, Main & Community Sts., New Roads, Louisian
Rev. John S. Williamson, Box 37A, R.F.D. 1, Owego, New York

15.

Rev. C. R. Wilson, 72 N. Shilling Ave., Blackfoot, Idaho
Rev. S. Russell Wilson, Box 87, Newberry, South Carolina

16.
Rev. Tom S. Wilson, 507 S. Churchill Street, Fallon, Nevada
Rev. George Woodgates, 28 Havemeyer Place, Greenwich, Connecticut

17.
Mrs. Alice B. Woods, 819 Buena Ave., Chicago 13, Illinois
Very Rev. W. Ralph Woods, Eastland, Texas

18.
Rev. E. R. Woolley, Church St., Bradford, Ontario
Rev. George A. Workman, 122 S. Walnut St., Troy, Ohio

19.
Rt. Rev. W. G. Wright, D.D., 121 E. 8th Street, Reno, Nevada
Most Rev. W. L. Wright, P. O. Box 637, Sault Ste. Marie, Ontario

20.
Rev. Samuel W. Wysong, Box 37, Camden, Delaware
Ven. Fred G. Yerkes, Jr., 1719 King Street, Jacksonville, Florida

21.
Mrs. C. R. Young, 1551 Tenth Ave. N., Seattle 2, Washington
Rev. F. Everett Abbott, Box 25, Lanesborough, Massachusetts

22.
Rev. Richard C. Acker, 13 Main St., Farmington, Maine
Rev. Harold E. Adams, 542 Lillie Lane, Toppenish, Washington

23.
Rev. Robert O. Adams, Box 4, Lockwood, California
Mrs. Rabindra N. Aggarwal, 31-15 41st Street, Long Island City, N. Y.

24.
Rev. Tom G. Akeley, Box 703, Devils Lake, North Dakota
Rev. Lea Roy Aldwell, Box 5737, Sonora, Texas

25.
Rev. James E. Allen, 10763 N. Cedarburg Rd. 55W, Mequon, Wisconsin
Mrs. R. B. Allen, Sr., 415 E. Walnut St., Cushing, Oklahoma

26.
Rev. and Mrs. Richard C. Allen, Box 834, Lindsay, Oklahoma
M ss Elizabeth Allison, Route 3, Box 371, Parkville, Missouri

27.
Rev. W. Francis Allison, Route 3, Box 371, Parkville, Missouri
Rev. J. Edwin Allsopp, 901 Watson St., Ottawa 3, Ontario

28.
Rev. George R. Ames, Box 456, Sunnyside, Washington
Rev. Robert Anderson, Jr., Box 143, Wallowa, Oregon

29.
Rev. Herman Anker, 4550 N. Hermitage, Chicago 40, Illinois
Rev. Norval D. Ardies, 317 Webster, Lisbon, North Dakota

30.
Rev. E. C. Attwell, Gorrie, Ontario
Rev. Willis A. Augsburger, 219 Elm, Munising, Michigan

OCTOBER

1.

Rev. John A. Baden, Soldier's Lodge, Cardwell, Virginia
Mrs. G. L. Baldwin, Rt. 2, Box 130, Parkville, Missouri

2.

Mrs. Stanley Baringer, 1450 Terrawenda Dr., Defiance, Ohio
Very Rev. Julian Bartlett, 1055 Taylor St., San Francisco 8, California

3.

Rev. John Battle, 102 E. Live Oak, Cuero, Texas
Rt. Rev. Stephen Bayne % Lambeth Palace, London S.E. 1, England

4.

Rev. George Wm. Beale, 34 Sterling Road, Louistville 5, Kentucky
Rev. Richard Beaumont, 2575 LeConte Ave., Berkeley 9, California

5.

Rev. Alfred Bell, St. Mark's Church, Innisfail, Alberta
Rev. Jack C. Bennett, 441 Putnam, Zanesville, Ohio

6.

Rev. Truman E. Bennett, St. Mary's Church, Box 146, Hamilton, Texas
Rev. Raymond Betts, 33 E. Main St., Chillicothe, Ohio

7.

Rev. Edwin L. Bigelow, 150 W. 14th, Grafton, North Dakota
Rev. Oliver O. Bill, Box 377, Hendersonville, North Carolina

8.

Rev. Robert M. Bird, 609 Cedar Street, Weldon, North Carolina
Rev. Covy E. Blackmon, 91-786 Makule Rd., Ewa Beach, Oahu, Hawaii

9.

Rev. W. Blackstock, St. Peter's Rectory, Cor. 7th & Garnet St., Regina, Sask.
Rev. Judd Blain, 718 N. First St., Bismark, North Dakota

10.

Rt. Rev. Roger W. Blanchard, 412 Sycamore St., Cincinnati 1, Ohio
Rev. John D. Bloomer, 919 E. Winnebago, Appleton, Wisconsin

11.

Rev. Frank Bloxham, Box 218, R. D. 1, Blackwood, New Jersey
Rev. Eldon Borell, 506 Virginia St., Martin's Ferry, Ohio

12.

Rev. John S. Bostwick, 8325 Johnson Drive, Merrian, Kansas
Rev. Harold D. Boundy, 3156 Eglinton Ave. East, Scarborough, Ontario

13.

Rev. James G. Bovington, Box 118 Charles St., Aylmer East, Quebec
Mr. Francis M. Bradley, 40 Peachtree Rd., Penfield, New York

14.

Ven. Charles O. Braidwood, 2088 Pere Rd., Lapeer, Michigan
Rev. Millard H. Breyfogle, Trinity Church, Melrose, Florida

15.

Rev. Alanson Brown, Box 1103, Sonora, Texas
Rev. John T. Brown, Jr., Virginia Ave., Norton, Virginia

16.

Dr. and Mrs. L. S. Brown, Water Valley, Mississippi
Rev. L. Maxwell Brown, 49 Park Ave., Old Greenwich, Connecticut

17.

Rev. Canon Richard I. Brown, Box 667, Lake Wales, Florida
Rev. Richard J. Brown, 2908 Alisdale, Toledo 6, Ohio

18.

Rev. Kenneth N. Brueton, The Rectory, Jarvis, Ontario
Rev. Howard Brummitt, 517 Market St., Henry, Illinois

19.

Mr. E. H. Buckingham, Vermilion, Alberta
Rev. B. J. Buckland, Gagetown, New Brunswick

20.

Ven. William F. Bulkley, D.D., 75 P Street, Salt Lake City 3, Utah
Rev. William N. Bumiller, 40 N. Union Street, London, Ohio

21.

Rev. Roger J. Bunday, 213 S. Vine Ave., Marshfield, Wisconsin
Rev. John E. Burke, St. Paul's River, Co. Sag, Quebec

22.

Rev. James D. Burnette, St. Luke's Church, Scott City, Kansas
Rev. Dudley Burr, 1020 E. Mitchell, Petoskey, Michigan

23.

Rev. and Mrs. J. S. Butler, Box 68, Bolton, Mississippi
Rev. E. Dargan Butt, 600 Haven Street, Evanston, Illinois

24.

Miss Norma E. Bynoe, 461 West 148 Street, New York, New York
Mrs. Alice L. Cady, Hamilton, Virginia

25.

Rev. John R. Campbell, Pulaski, Virginia
Rev. Clay B. Carr, Jr., Newcastle, Wyoming

26.

Rev. Francis W. Carr, 1210 Third St., Graham, Texas
Rev. John G. Carson, 151 South Glenn Street, Hillsboro, Ohio

27.

Rev. R. A. Carson, M.A., Peninsula Gaspe Co., Quebec
Ven. Thomas H. Carson, S.T.D., 2220 Main St., Dallas 1, Texas

28.

Rev Tollie L. Caution, D.D., 281 Park Avenue South, New York 10, N. Y.
Mrs. Rollin T. Chamberlin, Box 1251, Tryon, North Carolina

29.

Rev. S. H. Chambers, 713 Lucas Drive, Grapevine, Texas
Rev. V. D. Chancellor, St. Peter's Vicarage, Hazelton, British Columbia

30.

Mr. Al Chappelear, 127 E. Sandusky St., Mechanicsburg, Ohio
Rev. John Charnell, All Saints' Rectory, Pense, Saskatchewan

31.

Rev. Alan B. Cheales, 615 Vermillion St., Hastings, Minnesota
Rt. Rev. Samuel B. Chilton, 110 W. Franklin St., Richmond, Virginia

NOVEMBER

1.

Mr. H. Lawrence Choate, Riva, Maryland
Rev. Arthur A. Chote, % Church of the Messiah, 240 Avenue Rd., Toronto 5, Ontario

2.

Very Rev. L. R. Clapp, 1141 W. Sloan, Stephenville, Texas
Rev. David W. Clark, Box 1732, Santa Fe, New Mexico

3.

4.

Rt. Rev. Charles Clingman, 421 South 2nd Street, Louisville, Kentucky
Mr. Carl W. Cloe, 321 E. 45th, New York 17, New York

5.

Rev. J. Manly Cobb, Haymarket, Virginia
Mr. Martin Cole, Kindersley, Saskatchewan

6.

Rev. William Cole, 422 Kirk Avenue, Syracuse, New York
Rt. Rev. W. R. Coleman, 2136 Abbott Street, Kelowna, Ontario

7.

Rev. Richard Comfort, 475 Riverside Drive, New York 27, New York
Rev. Charles L. Conder, 2678 Poinsettia Dr., San Diego 6, California

8.

Rev. J. F. S. Conlin, Box 573, Killarney, Manitoba
Rev. H. Bruce Connell, 349 S. 3rd Ave., Park Falls, Wisconsin

9.

Rev. and Mrs. S. H. Coombs, Erwin, Ontario
Rt. Rev. Daniel Corrigan, 281 Park Avenue South, New York 10, New York

10.

Mr. William H. P. Cowger, 'Hillspeak', Eureka Springs, Arkansas
Ven. Robert F. Cowling, Box 282, Milton, Florida

11.

Rev. & Mrs. Murray Cox, 2316 — 22nd Ave., Gulfport, Mississippi
Rev. R. H. Crewdson, R.F.D. 1, Box 72, Port Republic, Virginia

12.

Rev. Clayton E. Crigger, 501 Old Town Drive, Colonial Hgts., Virginia
Rev. Carthur P. Criss, Box 705, Winfield, Kansas

13.

Rev. W. E. Crowle, 4807 4th Avenue, Washington, D.C.
Rev. Thomas W. Crowther, Canterbury, New Brunswick

14.

Rev. Norval Curry, St. Alban's Vicarage, Rock Glen, Saskatchewan
Rev. James W. Curtis, 565 Adams Street, Gary, Indiana

15.

Rev. M. F. Cutts, Anglican Rectory, Dunham, Quebec
Mrs. Tom Davidson, Powderville, Montana

16.

Rev. William Davidson, 281 Park Avenue South, New York 10, New York
Rev. Frederick P. Davis, 515 W. Beech Street, Durant, Oklahoma

17.

Rev. John W. Day, Jr., St. James' Church, Riverton, Wyoming
Rt. Rev. R. S. Dean, M.Th., 360 Nicola Street, Kamloops, British Columbia

18.

Rev. George W. DeGraff, 929 Brown Avenue, Galesburg, Illinois
Rev. Lloyd J. Delaney, 277 Third Street, Midland, Ontario

19.

Rev. Chas. G. DeVries, Rt. 1, Box 188, Anthony, New Mexico
Rev. Robert W. Dickey, Jr., Church of the Good Shepherd, Sundance, Wyo.

20.

Rt. Rev. Richard E. Dicus, 420 S. Vandiver, San Antonio 9, Texas
Rt. Rev. Harry Lee Doll, D.D., 2 Hillside Road, Baltimore 10, Maryland

21.

Mr. Charles Donnelly, 494 Glenbrook Road, Stamford, Connecticut
Rev. John W. Downing, 8610 Irvington Avenue, Bethesda 14, Maryland

22.

Rev. W. Curtis Draper, Jr., Box 187, Upper Marlboro, Maryland
Rev. John S. DuBois, 276 Walton Street, Englewood, New Jersey

23.

Rev. William C. Dunn, 2156 Addington Avenue, Montreal, Quebec
Rev. Charles F. Duvall, Box 27-A, Rt. 1, Ridgeland, South Carolina

24.

Rev. and Mrs. W. Dyer, 11 Gnarville Street, Barrie, Ontario
Rev. J. C. Easton, Monitor, Alberta

25.

Miss Edna Eastwood, Apt. 305, 65 South Street, Auburn, New York
Rev. G. R. I. Ebsary, Holy Trinity Rectory, Tangier, Halifax Co.,
Nova Scotia

26.

Rev. O. C. Edwards, Jr., Box 15, Waxahachie, Texas
Rev. C. R. Elliott, Christ Church Rectory, Lantz, Hants Co., Nova Scotia

27.

Rev. R. G. Elliott, 3980 Cote, St. Catherine Rd., Montreal 26, Quebec
Mr. W. Robert Ellis, 709 Florence Pike, Burlington, Kentucky

28.

Rev. Robert S. Ellwood, 1416 15th Street, Central City, Nebraska
Rt. Rev. Richard R. Emery. D,D., 707 - 8th St. South, Fargo, North Dakota

29.

Rev. Warren T. Ernest, Box 253, Henrietta, Texas
Rev.)Earl Estabrook, St. Paul's Church, Woodbury, Connecticut

30.

Rev. Galen Fain, Box 196, Ironton, Missouri
Rev. Roy E. Farnham, Box 39, Richibucto, New Brunswick

For Grace To Do What Thou Wouldst Have Us Do

O Father, who has set us amid the bounds of time; this hurrying pace of life frightens and amazes us. We cannot crowd our purposes into such a narrow space. Ere ever the day has worn to noon, or we have even planned the work we meant to do, the night comes down upon us and we can work no more. The swift years pass and find us little farther on. We wake to mourn what we have missed, to value most what comes no more.

Forgive our waste of precious moments, our loitering feet, our procrastinating will. O teach us to number our days, that we may apply our hearts to wisdom; to lengthen our brief life by intensity of living; to fill swift hours with mighty deeds; to lay up treasures where neither moth nor rust doth corrupt.

Seeing we spend our days as a tale that is told, let us haste to speak that which is within us, lest we be called away before the story is begun. If there is anything Thou hast meant us to do in life, O spare us till we have accomplished it. If there is any kindness we can show, may we not neglect or defer it, seeing that we pass this way but once. So may the very stress of earthly life educate us for the life eternal. In the Spirit of Christ.

(William E. Orchard, *The Temple*)

—oOo—

FOR TOWN AND COUNTRY SCHOOL AND CONFERENCES

Almighty God, who didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit, we beseech thee to pour out thy blessings upon all schools and conferences meeting to further the Church's work in Town and Country places, especially
Guide those who teach and those who learn that so thy Holy Name may be glorified and the bounds of thy Kingdom enlarged; through Jesus Christ our Lord. AMEN.

—oOo—

FOR VISION AND ZEAL IN TOWN AND COUNTRY WORK

O God, heavenly Father, we beseech thee to grant to us and to all leaders members and organizations of Thy Church, a vision of the fields white unto the harvest in the country districts of America. Increase in us a desire to minister to those living on farm and ranch, in little towns and open country and so guide us by thy spirit that we may harvest the souls, committed to our care in love and power and understanding, through him who said of old, Pray we therefore the Lord of the harvest, that he will send forth laborers into this harvest; thy Son, our Saviour, Jesus Christ. AMEN.

Innocence Abroad

"Alcohol is a gift of God."
"So is a rattlesnake."

This conversation was a comment on the report of the Joint Commission on Alcoholism made to the last triennial General Convention of the Protestant Episcopal Church meeting at Miami, October, 1958. The report was accepted, not adopted or ratified; but typical headlines proclaimed that the Episcopal Church had indorsed alcohol as a gift of God to be used as much as possible. Sober corrections never catch up with sensational stories, and much misunderstanding will never be cleared. But it does seem that this unusual report might be subjected to reasonable examination and coldly critical analysis, as any other public document.

The report is suffused with a naive literalism which would put an Appalachian fundamentalist to shame. It glibly parrots some prooftexts about wine, but carefully omits "Wine is a mocker; strong drink is raging, and whosoever is deceived thereby is not wise," Hosea's complaint that "Wine takes away the understanding," and St. Paul's "It is good not . . . to drink wine." Whoever actually composed the report seems to have been exposed very slightly to the Bible or systematic study thereof.

It also perpetuates another literalistic ignorance allegedly confined to fundamentalists: that unless the Bible specifically forbids something by name, it is lawful for the Christian. This also demonstrates a remarkable slender knowledge of hermeneutics. Neither the Old Testament nor the New specifically forbids polygamy, but it is doubtful that this will convince many church members, especially church women, that more than one wife is one of the good gifts of creation in which one should be allowed the Christian liberty to indulge.

Naive theology which assumes that because everything God made was said to be good is now good seems too amateurish for a high school bull session. In the first place, it forgets the fall. The whole creation suffers from maladjustments, and they are not hid. In the second place, morphine and cocaine are good, but not for human recreation. Arsenic and potassium cyanide are good, but not as beverages. A rattlesnake is good, but not as a close companion. God has more things in the universe than man; He causes it to rain on a wilderness where no man is. At a certain stage, a baby tests everything by putting it in his mouth. This does not mean that shoes and nails are good to eat. To assume that everything the human adult decides to insert in his oral cavity is good for that purpose is just as naive.

It is also most obvious that God did not make whiskey nor fortified wine. Human ingenuity manages this. To blame God Almighty for what we do with the elements he has placed around us is to make God the author of poison gas, flame throwers, hydrogen bombs, and kilns of Nazi murder. God is not responsible for the poisons used by some irresponsible food producers. God is not responsible for a human being putting typhoid germs in chocolates. God is not guilty of the cancer which comes from the use of a plant He created. The misuse of God's gifts is a large part of human history. Although the Mosaic code taught that God made all things, it

specifically forbade the use of certain animals as food. This did not mean they were not good, but that they were not good for food. To blame the Eternal for the fermentation of garbage which has been used by certain distillers in making whiskey is absurd. God does not make garbage for us to eat or to drink. Nor are the rats who commit suicide in brewery vats necessarily good for human use because immersed in beer.

Missing is a sense of stewardship, of being responsible to God for misuse of the body, for the waste of precious time, for spending billions of dollars needed for a hundred better objects. Our mission budget could be doubled on two per cent of what our members spend for alcohol. The money the American people spend annually for alcohol could double the average income of every human being in India, Egypt, and Haiti.

The supercilous superiority complex and snobbery which have afflicted us for centuries comes out naively in an alleged warning against sober Christians feeling they are above the others. To say that total abstinence from anything evil is not necessarily better poses a remarkable lack of spiritual understanding. Suppose we paraphrase it. "One who is a total abstainer from adultery should not suppose that he is following a better way; or, one who totally abstains from stealing should not suppose that he is thereby better; or one who practices total abstinence from heroin and opium should suppose that he is thereby better."

Any psychiatrist can recognize the guilt complex intrinsic in pseudo-humble pharasaism. Those who drink are not willing to admit that others are better than they are. So, for compensation, they lay their own as yet undrugged conscience on the abstainers, and accuse these of their own alcoholic exhuberant superiority. None of us is good in the sight of God but certainly some are better or less worse.

The argument that a man should drink for the right reasons is a shallow rationalization, a desperate attempt to make the social alcoholic in fashionable suburbs feel that those retain an objection to drinking are sufferings from puritanical hangovers. The devil certainly was working overtime when he thought up this way to drug consciences not yet seared completely. That things of the flesh are good depends on what the phrase means. Certainly no high ethical religion holds that flesh is not at times a hindrance to mind and spirit. Else why fasting?

The unintellectual character of the report is evident in describing the submergence of the mind by the emotions which drinking produces as attractive. Millions of Christians regard as stupid blasphemy the statement that "A Christian who drinks moderately with regard to the feelings and needs of his brothers and with a conscientious care for the claims of God can drink with thanksgiving to Him for these blessings." To see how blasphemous this is, just insert "commits adultery, uses opiates, gives poisoned candy to children" in place of "drinks moderately." The motion of setting a Christian's standard for moderate drinking fits in well with the station wagon set, but not wtih the compassionate Carpenter of Nazareth.

The organization man will welcome this trend toward conformity. The gray flannel suit will be suited with the flannel mouth. Suburbia will welcome anything that destroys thought, and obviously, this report is not intended to appeal to intellectuals. There is no suggestion that the time and money wasted on alcohol could be used for books, so scarce in Suburbia

and on thinking, also scarce. The author has not read Upton Sinclair's *Cup of Fury* and learned how many of our recent writers killed themselves with alcohol.

It is most remarkable that the writer seems not to have read Aristotle, the apostle of moderation, in his definition of moderation: "Moderation includes restraint in the use of harmless things and total abstinence from harmful things." Otherwise the golden mean becomes a yellow streak.

It also appears that he had not read T. H. Green, the great Oxford philosopher: "As with ignorance, so with intemperance. The gin-shop is an external thing that is evil, and if intemperance is as much a hindrance and obstacle as ignorance, the state may ask its citizens to limit or even give the not very precious liberty of buying and selling alcohol, in order that they may become more free to exercise the faculties and improve the talents which God has given them. It makes no difference that the state in education puts compulsion on the father for the sake of the son, and if the other puts compulsion on each and all for the sake of each and all."

The report floats in a vacuum. There is total disregard for sociology, with its mass of data on the results of alcohol on society and social groups, and no regard for criminology, which has enormous masses of information on the correlation between drinking and crime. One would never guess from the report that an innocent sport like drinking was connected with the majority of serious crimes. Nor would one gather that one-third of the thousands murdered by automobiles are killed by drinking drivers. Moderation here is even more dangerous, as you may recognize a drunken driver or he may go off the road before a wreck: it is the man who has had a few drinks and thinks he is just as good as before who kills other motorists. There is nothing in the report about the moderate drinker as a hazard to himself and to others on his way home. There is no evidence of knowing elementary facts as to how one drink reduces the margin of safety by making it take longer to reach for the brakes, to make a turn, to make a split-second decision.

There is also innocence of psychology and psychiatry. The report does not deal with the feebleminded, insane, neurotic, paranoiac, and schizophrenic urges which alcohol increases. The report would never, never, be so indecorous as to suggest that there might be something mentally or emotionally wrong with the man who craves even a moderate amount of alcohol. There is no suggestion that much drinking may result from inferiority complexes, from people who do not have good sense, and do not want to admit it. The frustrated who frustrate themselves further with alcohol are ignored.

The report betrays a total unconcern with government and law and its philosophy. It appears ignorant of the lawless institution the liquor traffic has been, from the time it bootlegged firewater to start Indians on the warpath to today when it furnishes the second largest revenue to gangsters and the underworld of crime and murder. One would never guess from the report that police look in saloons when they are hunting criminals, or that night clubs are a major source of income for racketeers. There is no mention of drinking as bribery in business, or drunken commanders who have caused thousands of casualties in war. There is nothing of what drinking does to the law-making process in Washington and in state capitols. The District of Columbia has the highest alcoholic consumption in the nation,

which may explain much that comes out of there. There is nothing as t why every society has had to regulate the liquor traffic as it has not had t regulate sale of groceries.

That the money innocently spent for drinks goes into the bribing o sheriffs and policemen, legislatures and judges, never occurred to the write of the report, to whom Lincoln Steffens' autobiography and the hearing of the Kefauver Committee seem unknown. That liquor lobbyists infes every legislature and offer bribes to legislative leaders, that liquor corrup tion of politics has existed from colonial days is unknown. Lice and lobby ists may also be gifts of God, but there are certain locations apart fro human beings where they are more appropriate. Innocence of the pa whiskey plays in government and not only in this nation is manifest. Th report does not know that whiskey dealers worked to put Communists i power because Russia had been dry, or that they helped Hitler in return fo wide-open privileges. The poisoning of the school children of France b the wine industry resulted in the removal of Mendes-France as Prime Mi ister for trying to save the health of the children from these merchants o disease. There is no knowledge that our liquor industry is caught wit 100,000 crimes a year, with more uncaught. How a Christian can contribut to the carnival of crime in the name of Jesus is hard to see.

Nor is there a word about advertising, which spends billions to induc more to become alcoholics. The report does not seem to know that th major profit of the liquor industry does not come from moderate drinker but frm alcoholics. Three-fourths of its sales are to alcoholics; the mo alcoholics, the more business. This is one of the few industries whic makes money by killing off its customers. Every alcoholic was once a mo erate drinker. Eighty-five per cent of whiskey is used by twenty-two p cent of drinkers.

The report betrays no realization that there are other great religions i the world, and major ones that are friendly to total abstinence. The r ligion of Mohammed forbids any use of alcohol, and and this helped th Arabs drive Christians from the Near East. Buddhism is unsympathetic t the use of alcohol, and Hinduism is even more antagonistic. One of th complaints of India against the British was that they would not let it ha legal prohibition. Now Bombay and other great provinces are legally d and the only liquor sold is to traveling "Christians." Gandhi said that h did not mind if his son became a Christian, providing he did not have drink to be one. Of the great surge of color and nationalism in the Orie the report is oblivious, and that drinking is one of the major charges again the white man. The report evidently had never heard of how drinking h been used to swindle the native in South Africa and the Negro in the Sout Almost every race riot from Reconstruction to 1961 has begun with drin ing, and no mention is made of what an explosive alcohol even in moder tion is in inflaming passions. Groceries in moderation do not lead o to lynch.

The report is unAmerican in the best meaning of the word. We start a new nation here on the basis that Europeans did not know what they we doing. It is clear by now that Europe never was successful. The attitu of the report is European. Our ancestors left there because they did n

like the European way of life, and leaving Europe is the smartest thing they ever did. Among the items they rejoiced most to leave behind were the corrupt and hypocritical state churches on that continent. We are not interested in what happened in the dark ages of past history as an example; on that basis we should still have kings and barons, inquisitions and primogeniture. This is an attempt to impose standards from the other side of the Atlantic upon us. We are not in England, and we have no desire to follow English ways. The American people with exception of small groups uneasy of their antecedents will have no part of this. We will make our own mistakes. The eastern coast has always had a few people who looked across the Atlantic rather than across the Appalachians, but their future is past.

As for the statement that by far the majority of Christians favor the use of alcoholic beverages, this comes from careless use of the word "Christian," and certainly far from the usage of the New Testament and the early church. To count the involuntary members of European state churches who show no allegiance to Christ adds numbers, but it is no test of Christian commitment. If we are to assume that the majority is right, we have no reason not to be Roman Catholics. Some traditional viewpoints of Christian ethics have been conspicuously sub-Christian. To assume that a Christian must make his own decision whether to commit murder is anarchy. To assume that to murder himself or another by continued use of alcohol changes the situation only demonstrates what an opiate religion can become. Kierkegaard noted that in Denmark only a "Christian" was allowed to run a house of prostitution. Kark Barth declares that Benedictine is a standard part of seduction in Europe.

The report declares that historically, the clergy have been drinkers of alcoholic beverages. It might be noted that historically large numbers of the clergy have been illiterates, immoral, greedy; enough clergy in most European churches have lived so far from God that large numbers of church members in these countries are anticlerical. Contempt for the clergy runs through European literature from Langland and Chaucer and Rabelais to today. State ecclesiastical organization have often taken stands devoid of the spirit of Jesus on moral questions. Often they have been dens of thieves, just as God's older church.

The whole report is regretfully reminiscent of the public viewpoint of our church a century ago in favor of human slavery. There was the same Biblical literalism, the same failure to find a specific mandate against slavery, the same certainly that moderate slavery was good for all, the same indifference to the underprivileged, the same fawning upon the prosperous, the same innocence of statistics and trends. There was the same assurance that slavery was historically right. It had been sanctioned by the historic church. But slavery was wrong, and a century later this is evident. The same could be true of a form of slavery much more widespread and much more profitable to its owners. Over the whole of the report is written a guilty hatred of the Puritanism which made the power of America as well as the greatness of England. Over the report the banners of Naseby and Marston Moor flutter, but again in vain. For God is marching on.

Why is a Gad-Fly?

By Rev. C. R. Elliott

In this day of tractors or self-powered machinery the gad-fly is almost forgotten. But some of us can still recall a sudden tumble from a haywagon when an unexpected and unheralded strike of a gad-fly sent the team into hysterical flight. More than once a farmer has pondered the value or purpose of such an insect, disturbing a placid day and often creating extreme damage. Yet God in His wisdom no doubt fills an important need in this unusual way.

There are many kinds of gad-flies. There are many ways of disturbing the peace and equanimity of situations—and it is surprising how beneficial such a disturbance can be. The philosophy of Karl Marx has taught the world one thing at least: that there is a rebellious or opposing force to every situation and it eventually succeeds in overthrowing that situation and creating a better one. This is how progress comes about. It is called the dialectical process. We are all familiar with it quite unconsciously; we may call it needling, or say that the squeaky wheel gets the grease, or be as proud as Churchill once was when he bragged about being the leader of the king's loyal opposition. Opposers or gad-flies have a very important function to play in our life.

In the democratic world there are many ways by which people may express their opposition or voice criticism; they can make speeches, write letters to the paper, vote another way, stage a sitdown strike and so on. Sometimes one thing works well, sometimes another. It has been discovered that even though people rule or hold office by the will of the majority yet these office-holders do not always have a sense of responsibility towards their constituency. People may object all they like but there is not much they can accomplish until the next election. So they resort to unusual methods. One of these methods is the public demonstration.

We are normally quiet and peace-loving citizens and we tend to frown upon programs of picketing, marches on Parliament Hill, mob scenes, or public demonstrations. We frown upon them because they very easily lead to violence or extremes which spoil their purpose. Yet they serve a good cause and fill a real need. Any person in authority would be most unwise to discount or overlook the significance of a few students making catcalls at a lecture, a few colored folk disturbing the galleries of the UN, or a few democrats picketing a restaurant which will not serve Jews. These are as much danger signals of real trouble as the flashing red light on an automobile dashboard. They reveal that there is something rotten in the state of Denmark.

Occasionally attention is focused on the demonstrators so that they are ridiculed or even quelled by police, but this merely turns attention from the real problem. Unless people pay attention to the purpose there will be no progress. A squeaky wheel is not helped by blaming the ox pulling the cart. It will be a sad day for good democracy when people fail to demonstrate and when gad-flies no longer exist. And it will be an even sadder day for democracy when people in authority sit back complacently and pay no attention to the needling and goading which contribute much towards making them responsible as leaders of the people.

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A Prayer for General Convention

From all that terror teaches,
From lies of tongue and pen,
From all the easy speeches
That comfort cruel men,
From sale and profanation
Of honor, from the sword,
From sleep and from damnation,
Deliver us, good Lord.

—G. K. Chesterton.

The Cover Plates

The cuts on our cover in black and white which have been so highly appreciated by many members and which have been rated as excellent by editors and art directors of other religious periodicals have won us a recognized place for cover design. The present editor admits that he has selected them from a collection which his predecessor left and which were given the Rural Workers fellowship as a gracious gift some years ago by Miss Gadge Harmon of Tennessee. We are grateful to her for this gift which has meant so much to our readers of taste and discrimination

Your Editor Went To Listen and Learn

A COLLEGE journalism class held a contest for the best headline. Third place was won by "Castro Praises Kennedy"; second place by "Krushchev Renounces Communism"; first place by "Pope Elopes." Some stand before the fountain of knowledge and drink but others just gargle; and at the Associated Press gathering at Chicago in April there was plenty of both. Never had the editor attended one of these meeting in full, although he spent several hours some years ago at a Washington meeting. We wish everyone who is interested in running a religious magazine could sit and learn from all the experts in the field. The magazines represented in this organization have 16,000,000 subscribers of varied tastes, and the editors and staff have to know how to operate. *Crossroads* has just been elected a member of the Associated Church Press and we were warmly welcomed.

Some topnotch speakers briefed us on major areas of interest. President Howard Schomer of Chicago Theological Seminary noted that "the hydrogen bomb is as useful as a baseball bat in an operating room for settling world problems." He also noted that some church magazines become "house organs, representing the opinion of those who happen to hold offices and whose opinions are probably behind the average, can not be the successors of the prophets." President Karl Olson of North Park College carried on the thought by noting "Some church leaders expect the editor to be Balaam's ass and say what they want said. They may tax the patience and integrity of the editor by their insistence on perpetuating the cliche, beefing up the giving process, pouring oil on troubled waters and perpetuating the platitudinous. The editor heeds another drummer. He speaks for the church but even more for his Lord, to call those in the faith to a living commitment to the cause of Christ."

Carl Rowan, the first Negro to serve as Assistant Secretary of State, told of asking his wife once: "How many famous newspaper men do you suppose there are?" "I don't know," she sweetly retorted; "but one less than you think." He pointed out that the western world is too closely identified with the status quo, and we have to let the world know that today's nationalistic revolutions are the children of 1776. "The status quo is good enough for a very few today, but it has never been our guide. It is not what we can do for other peoples now, but what we can do with them. We can not defeat Communism by making national unity impossible. Merchants of fear are crawling out of the woodwork again, and the John Birch Society thinks it is time to ride again. If we give in to hatred and fear, what have we to offer the world? It is the moral and ethical that gives us superiority to Communism. Voting for Angola against former allies is a vote for 1776 and for right. We can not have concern for justice abroad unless we have concern for justice and dignity at home. A long, weary, tedious task is ahead, but they that wait upon the Lord shall renew their strength."

The workshop on layout and design was led by those who do this for major church magazines, assisted by others of like ability. We were told that the color and cover of *Crossroads* is top level, that our format is excellent and our layout

good. We were informed that suitable cover pictures are very difficult to get, and that most church magazines pay from $15 to $500 for a good picture. It takes 600 photos to find one worth publishing, and practically no amateur pictures are worth publishing. Pictures of people speaking grow tiresome; pictures of people doing something are better than pictures of persons. A picture story is hard to find. The pictures should not dominate the paper. We do not have to sell our copies by a cover, as some other periodicals do. Type varieties are important. The whole issue should make a unified, not uniform, expression. It is good to start an article in the middle of the page, right after another. A workshop on the editor agreed that he must be free to express his opinions and to select others to do so. Some resolutions of general import were passed after rewording, and a theological professor whose mind was in the secular unchristian continent of Europe tried to persuade us we are the same, with marked lack of understanding of the American scene.

"Hell Bent for Electrons" described our visit to the Argonne Atomic Laboratory, where the nothingness of matter is separated and rejoined, mostly for peaceful purposes. We were shocked that after mild-mannered Major General Marshall Stubbs presented chemical and bacteriological warfare, with nerve gases and well poisoning, only three church leaders protested? Is that what we have come to?

Real preaching is the voice of the centuries speaking to the hours, the sweep of eternity through a human heart, a report of what God is doing now and a declaration of what man must do if God is to advance His going purpose through them before they sleep in the dreamless dust.

"The Rural Workers Fellowship does no have a great program of action — Than God! This would probably destroy it.

"We have slight chance of countr churches. There are 300 *baptized Episco palians on farms in Nebraska. We can wor the county farm towns. We are gaining few priests, but will have to use laymer more. Giving the liturgy is not evangelisn but proselytizing; we are to present the gos pel, not the Episcopal church. If we reac sinners, does it matter with whom the worship? Christ did not die for a clas church. In the average English parish, ever more than here, most attendants are ove* 50 *years. We may have to have some min isters crucified before we can have rea evangelism. That damnable phrase 'th successful parish priest' describes a ma who compromises every position and cut every corner. Our churches do not hav real spiritual power. We are trying to ge the world to save the church, instead of th reverse. If you are going out just to mak Episcopalians, we need your resignatio from the Evangelism Committee."*

—Rev. Dargan Butt, at Valle Crucis Conference.

"Peale and company have been the loud est Protestant voices, making placid con tented cows of listeners. The Lutheran pr gram is the last of the love your neighbo type, similar to Westerns in that the ba man gets the good man into trouble, bu the good man always wins. Sheen's mo nopoly and Robert's followers with the huckstering healing are not a fair pictur of our faith. A billion dollars is spent o comics, more than on textbooks or librarie There are 156,000.000 *radios, and radi audiences have increased* 7% *in the la two years until they number at least* 76 000,000. *Spokesmen tend to talk out the church's mouth rather than in th listener's ear. The highest TV coverage this year was probably* 21,000,000 *home but more heard by radio. If others ca plant motivation, why can't we?"*

—Mrs. Caroline Rakestraw, at Valle Crucis Conferenc

Unselfishness and intellectual develo ment are the same thing. There is no fa ure of the intellect which can not be e pressed in terms of selfishness. The reali principle conflicts with the pleasure pri ciple. But there are moments when life vibrates in harmony.—John Jay Cha man.

Give Heed to Reading

THE GOSPELS TRANSLATED INTO MODERN ENGLISH. J. B. Phillips. Macmillan, New York, 1961. Pp. 252. $1.25.

A handy paperback edition of the best translation.

THE QUEST OF THE HISTORICAL JESUS. Albert Schweitzer. Macmillan, New York, 1961. Pp. 413. $1.95.

A reprint of the book that first made Schweitzer famous.

THE WORLD'S GREAT SCRIPTURES. Lewis Browne. Macmillan, New York, 1961. Pp. 551. $2.95.

A handy paperback reprint, from the non-Christian viewpoint of outdated "comparative" religion of imperialistic days.

THE CHURCH IN AN INDUSTRIAL SOCIETY. Sociology and Rural Life Conference Series 9. Mississippi State University, Starkville, 1961. Pp. 42.

This is a vivid presentation of selections from leads and discussions given at the annual Mississippi conferences for town and country leaders. This is the most realistic consideration of southern industrialization and its impact on church and community we have seen. We wonder if any other state universities are doing similar work? We would like to hear about this.

THE CHURCH IN THE CHANGING COMMUNITY. Sociology and Rural Life Conference Series 6. Mississippi State University, Starkville, 1959. Pp. 46. Another in this useful series.

CAVIN'S ORTHOGRAPHY, edited by Mrs. Flora Page Miler. Graphic Publishers, Clarksvile, 1961. $2.00.

A reprint of an older volume to aid in the understanding, pronunciation, and usage of words. This volume is not only valuable for students whose learning does not often include much knowledge of the language of this country, but also for adults who are unsure of syllabification and connotation.

THE COPPERHEADS IN THE MIDDLE WEST. Frank L. Klement. University of Chicago Press, Chicago, 1960. $7.50.

Those who have not read any recent interpretations of our history will learn that the North was by no means solid in fighting the South 1861-1865, that the majority in Indiana and Illinois opposed the war continually, and that almost as much force was necessary to keep down these as to wage a war. The author has an exact store of evidence, although he uses adjectives against the Democrats and seems unaware that McClellan was probably elected in 1864.

THE MINNESOTA COMMUNITY. Lowry Nelson. The University of Minnesota Press, Minneapolis, 1960. $4.25.

This is a tremendous study with overt information and sweeping pictures of the state, the land, the people, the schools, the churches and the future that will be different. We could use such a study of every state, and this study will give insight on every state.

RURAL CHURCHES IN TRANSITION. Carl A. Clark. Broadman Press, Nashville, Tenn. Pp. 145. $2.75.

This is a valuable study on rural church for us, even if we do not share the optimism of a denomination which for years has had one church a day

turning from part-time ministry to full-time. In 1955 rural Baptist churche gave $38,000,000 more than they did in 1951. The smaller Baptist churche which do not give $100 a year to missions and often have no baptism ar marked by lack of training for Sunday School teachers, less than five classe in Sunday School, no study of stewardship, no vacation Bible school, n recreational program, and a part-time pastor. Small towns are becoming ol folks' homes.

A remarkable naivete appears at times: "Home difficulties do not occu in most rural areas"; "Graft and favoritism are urban."; "Farmers do no consider work as drudgery"; "No minister should change churches to ge a better educat'on for their children." The author thinks that acceptanc of governmental subsidies takes initiative from the recipient; have the manu facturers subsidized by a tariff for two centuries, the railroads built b subsidy, the steamship and airplane and oil companies lost initiative ?

These exceptions are not the tenor of the book, which has much fro which we can easily profit.

"The pastor should be the sworn enemy of anything detrimental to rura life. The liquor industry would like to have complete control of the leisur time of rural people. Rural preachers must learn to love people they kno too much about. Denominations give important positions to pastors c large churches. Unregenerate members mean suicide to a church. Th greatest need of rural churches is great preaching, which can compete wit radio preaching, and a depth ministry. Too many people have been insis ing that rural people should be brought up to urban levels. If this mean losing some of the basic values inherent in rural culture, can it be calle 'up'? Why not ask city people to come up to these high levels where rur people excell?"

—oOo—

EPISTLES TO THE EDITOR

I have heard many favorable comments about your magazine. Please send me a sample copy.

Lynn Chester Edwards,
Pittsburg, Pennsylvania.

You are certainly performing a valuable service as editor of Crossroads.

Arthur Churchill,
Williamsburg, Kentucky.

Men may arrive at such a state as to regard every new theory as a peril, every innovation as an irksome toil, every social improvement as a stepping stone for revolution, and so refuse to move at all for fear of being moved too far.—De Toqueville.

The New Testament, as the written re ord of the intrusion of a divine ideal in human life, still shows us that our Chr tianity is not the Christianity of the Ne Testament.—Soren Kierkegaard.

Constantly harassed by his debtors, t rector one Sunday morning after he h announced his text "Forgive us our deb as we forgive our debtors," disappeared in the vestry and was seen no more.

Sometimes the priest was the only vo in his constituency, and neglected duties, and some never forgot the side which their bread was buttered. Those w served with intelligence and devotion cou not overcome what Coleridge thought t fatal error of the English reformation of clinging to court and state instead the people.—Review of Oxfordshire Cler American Historical Review.

If We Really Want Unity

Unity is a growth, not an enactment. Church unity will not be achieved ormally until it has already been partially attained functionally. If we are n earnest about unity, we will begin a functionate approach.

It is trite that we are more united when we sing than at any other time n the church's life. Methodist union was preceded by a generation of ısing a common hymnal. Lutheran unity is being forwarded by common ıymnal. Northern Baptists and Disciples are working on a similar hymnal ɔroject now. There are no liturgical difficulties to the production of a ıymnal for the Episcopal, Presbyterian and Methodist churches. The ma- ority of hymns in the present separate hymnals are the same. An inclusive ɔolicy would retain all that is of interest to each of the three churches. A lecade or two of singing from a common hymnal would do more to de- elop a deep unity than any single action. It is also true we can unite in ɔur devotional life in many ways.

Seminaries are the roots of the theological unity of most churches. It is ɔbvious that the presence of a Presbyterian and a Methodist professor on he faculty of each Episcopal seminary, and the addition of an Episcopal ɔrofessor to each Presbyterian and Methodist seminary would strengthen he cause of unity. There are many courses of interpretation which could ɔe taught thus.

Fraternal delegates are a vivid symbol. We could arrange to have a raternal delegate to attend each Methodist conference and each Presby- erian synod. We could welcome their delegates to diocesan conventions. We would at least learn about each other. By rotating these delegates, in . few years a large percentage of the clergy could be familiar with other ɔrocedures.

In preparing our religious educational material, we could well invite Presbyterian and Methodist consultants. It is generally admitted that they ıave much to teach us on this line. A common literature for church schools s by no means unworkable. Our young people's work could include a joint neeting at least once a year with the youth groups of the other churches.

These policies must not be limited to the Presbyterian and Methodist hurches. As since 1925 we have had an intent of exploring unity with hem, it is obvious that they should come first but, with their consent, other hurches should be invited to join in these enterprises.

There is one other open avenue to unity which has been unexplored. There is a possibility of unity with a church which is episcopal, ritualistic nd self-supporting. It has over half a million members, and commands he allegiance of a respectable constituency. Its theology is very similar to urs, based on historic creeds apart from modernisms or fundamentalisms. This church maintains its own extensive missions. It would give us an nportant place in an area of American life where the Episcopal Church s weak.

The African Methodist Church could be an acid test of whether we really vant unity, or if we only want mergers with those of our social status and ritish ancestry. There is no question of episcopacy, of confessionalism, of itual, of finances, of doctrine in this. If we were to open negotiations at

once with the African Methodist Church we would make clear to the worl that we believe in one Holy Church which shall be Catholic in the full an apostolic meaning of the term, in which there is neither Jew or Greek, bon or free, but Christ all and in all.

—oOo—

Dr. James Sells in a wakening and incisive message at the Mississipp State University Conference pointed out that sermons of ten years ag do not solve today's problems, and that which was good enough for granc pa is not good enough for us. Speaking as a former Mississippi Tow and Country pastor, and now as Southern Jurisdictional Secretary of th Methodist Church, Dr. Sells insisted: "A church has no right to live off community and out of a community and not be the soul of a communit There are some churches that even God can't love. The future of a churc as a factory depends on its product: what kind of people are we producing Unless a church produces a quality product, it is going out of busines A church is failing unless it makes its preacher better. We have reached th end of an era; the life of the world as we know it hangs in the balance. Th next 40 years in Mississippi will not be like any 40 years we ever have live God has lots of children; we are not all."

—oOo—

The Houston, Miss., Baptist Church, in a community of 2,000, has 8(members, 618 resident members, a Sunday School enrollment of 720, ar an average attendance of 372.—Jackson *Clarion Ledger.*

30 per cent of the time in schools in Israel is devoted to the Bible, ar students finishing secondary school just show a fundamental knowledge 400 chapters.

"Anyone who lives in the country does not have to be told that th Church Year was drawn up by people who live in a warmer clime tha Canada. The one time in the year we are asked for special effort in churc attendance and extra services is when our worst blizards come."—*Churc Farm and Town.*

"Ignorance makes a man peculiarly vulnerable to false fears and fal hopes. No people have ever prospered by exalting their fools and drivi off their prophets."—Harry Ashmore, *An Epitaph for Dixie.*

"The organization, the machine, always has a strength of position ar a clearness of purpose that the insurgents lack. It always knows what wants. The Old Guard is for the thing that is and has been, is for co tinuing its hold upon the offices and the rewards."—R. S. Baker, *Woo row Wilson.*

"You might as well try to raise a crop without breaking the surface as t to raise standards of decency without offending people."—John Jay Cha man.

Per Member Contributions: 7th Day Adventist $217, Church of t Nazarene $133, Church of God $110, Dutch Reformed Church $98, Pre byterian $95, Missouri Lutheran $89, Episcopal Church $58, United Chur of Canada $53, Methodist Church $52, Southern Baptist $51, Angelic Church in Canada $46.

Our Roman Catholic contemporary magazine has a hard core circulati of 6,000.

Letting the Light Shine Through

Rev. Alex B. Hanson

Although those who have been in town and country church for years all know our editor, it is possible that many of your younger members know nothing about him, and he has given us no information about himself and his work in the years he has served as editor of Crossroads. To make you better acquainted with your editor, this was sent by the author to the publisher with the hope that other members will write up RWF members for future issues.

IN A WAY I did not choose the title of this article. Rather, when I chose to write some of the things I know about Charles, there came to me the parable of the New York newsboy, and the stained glass windows: and I knew that the title was found. The rector had shown the newsboy through the Church, and the boy had been especially impressed by the stained glass windows. "That is St. Thomas, that is St. Paul, that is St. Stephen," and so on. Then the newsboy went back to his corner. A customer said, "You look as happy as an angel in a picture. Where have you been?" The boy answered, "I've been in the Church yonder, and have been looking at the saints." Nonplussed, the man asked, "What are saints?" Thinking of the stained glass windows, the newsboy was stumped for a while, then answered, "A saint is a man who lets the light shine through."

Charles G. Hamilton was born back in the days when the world was young, when men plowed with a mule, went courting in a buggy, and took their honeymoons amid cinders and stars back of a faithful steam locomotive. And some of the stars that shone in the sky in those days must have stuck in his heart, for he can still be motivated by the voice of a child, can feel the atmosphere of a crowd as unerringly as can a dog or a little child, and can hear the voice of deity above the noises of a political convention.

And now, a mature minister in Christ's vineyard, and carrying the load of several men, he is still the same unassuming person about whom legends began to cling even before he had laid aside his academic gown as a theological student. And in that particular way, he is a difficult person to write about. His works are many—it is easy to quote him. And press reports and dispatches about him are legion—many of them filled with praises to the heights. But he has kept himself so completely in the background that an intimate story of his life would be difficult, to say the least. He was a boy in Kentucky, began his college studies at Berea College and except for his nationwide labors and influence, has spent his active ministry in Mississippi. And he is now the editor of *Crossroads* magazine — a word which speaks for itself. First of all, the Rev. Charles G. Hamilton is an Episcopal clergyman—thereon hangs his activity and his loyalty—it is his inner self.

Today 'race," and "race relations" and "integration" are in the air we breathe. Racial tensions are being whipped up to new heights: and hatreds that will be hereditary are being planted and fanned with a width of spread

and an effectiveness such as has previously been unknown. In such a worl and in such a period, Hamilton stands out. The *Churchman* says, "Th frontiers of faith are to be found today in vital areas of life, rather tha in geographical distances. One of these vital areas is the changing rur scene in the South, where many unsung heroes are at work endeavoring t bring about a better day. The Church should know its prophets as well a its priests. Charles Hamilton has pioneered on many frontiers in connectio with his rural work. One of the most salient of these, because of recer events, is the racial borderland. He was the first white man to receive a honorary degree from a Negro college in Mississippi." Here is oil on th troubled waters—results instead of a fight—advances without the plantin of land mines of hatreds. More Charles Hamiltons are needed!

And built upon his ministry in the Church, and his understanding an service with the people both in the Church and beyond, is the fact that h was the "Minister of the Year" of Mississippi for 1953. The Memph *Press-Scimitar* stated: "Dr. Hamilton was cited for his record of a sermo a day for 27 years; for his contribution to the growth of interracial unde standing in Mississippi; for statewide leadership in civic and public affair for participation in community action and organization, and for creati contributions in radio ministry and rural church literature. Dr. Hamilto has for years broadcast a Sunday religious program over radio statio WELO, Tupelo, Miss. He has been a leader in many national and sta rural life conferences."

And we might add that those who have never attended a Town an Country Church Conference in which Dr. Hamilton has presented "The U of Radio in the Ministry" have missed a major opportunity.

To meet Dr. Hamilton is to meet an old friend—and one who is inte ested in YOU. He has been and is the very thing that is frustrating t others who have had to live it—a big man in a small position. But he ro above it, because he realized, either by instinct, or by the human love in h heart, that no position is or can be small if that position touches anoth human being, for in that touch can be the loss of a human life, or a ne angel in heaven. As another has put it, "There are plenty of people willi to be bishops, city pastors, college presidents, superintendents, governo senators, and big shots in general. There are never enough to serve (this place, let us add the word, 'voluntarily') in the unadvertised and hu ble places of life. Yet in those places God calls most of us. Jesus nev went very far or very high in human promotion. But the message of th distant and obscure ministry is an unfailing light."

Each of us likewise is a window through which the light from heav streams in upon the darkness of earth. He is doing his part, and the be way to find out that a new friendship is an old friendship is to meet hi at one of our conferences, for it is there that light is added to light, a from which light streams beyond.

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THE MUSIC OF THE GOSPEL

Charles Granville Hamilton

A Hymn a Month

I Bind Unto Myself Today

No hymn unites us more with the saints of the past than this. The first art is a medieval mystic poem, with faith in the God who is as strong as the rocks of Eire. The second part is a prayer for Christ to be in us, and is followed by a triumphant ascription. It is a tremendous hymn when it floods from the voices of thousands at great conventions, but it can bring us in the communion of the saints though sung by a handful.

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me.
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in heart of all that love me,
Christ in mouth of friend and stranger.

When Wilt Thou Save Thy People?

Iron manufacturers do not tend to be poets or prophets, but Ebenezer Elliott managed to be both in his 19th century Sheffield steel business. An associate of Cobden and Bright, his life was a continual struggle for industrial justice. He was an employer who saw the rights of the employee were good for both. We have not come to the democratic dreams of the prophets until we can place the people as the center of our prayers.

When wilt Thou save the people?
O God of mercy, when?
Not kings and lords, but nations!
Nor thrones and crowns, but men!
Flowers of Thy heart, O God, are they;
Let them not pass like weeds away,
Their heritage a sunless day;
God save the people!

Where Cross the Crowded Ways of Life

The foreign missionary secretary of the Methodist Episcopal Church looked out from his office on lower Broadway across the teeming crowds of race and clan that constitute lower Manhattan. And Frank Mason North, strong and winsome proclaimer of social Christianity, saw in the confusion of the city the claim and call of Christ for social concern. These words have become almost the official song of all who give their lives to following the Master of those who toil and suffer.

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man.

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